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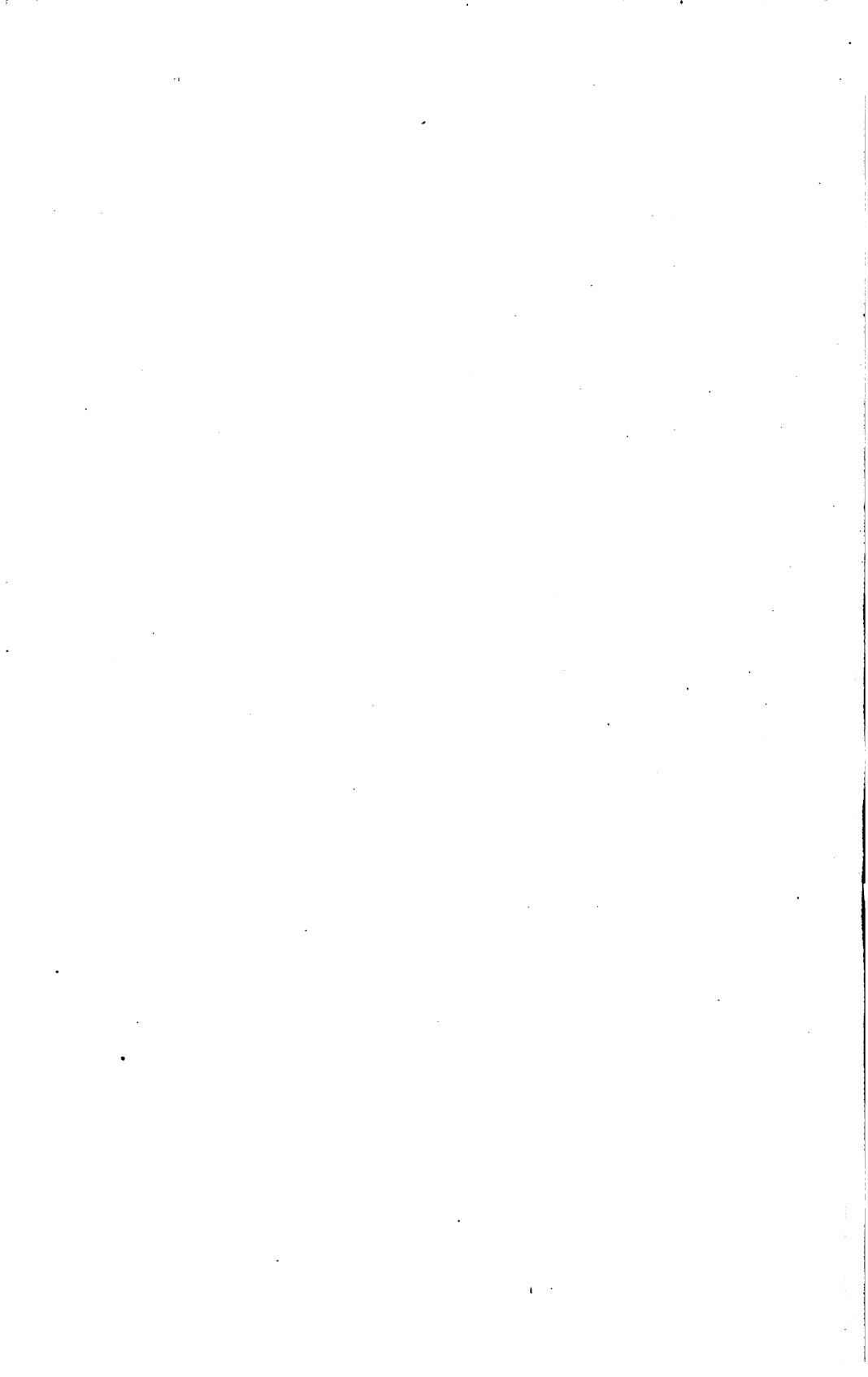
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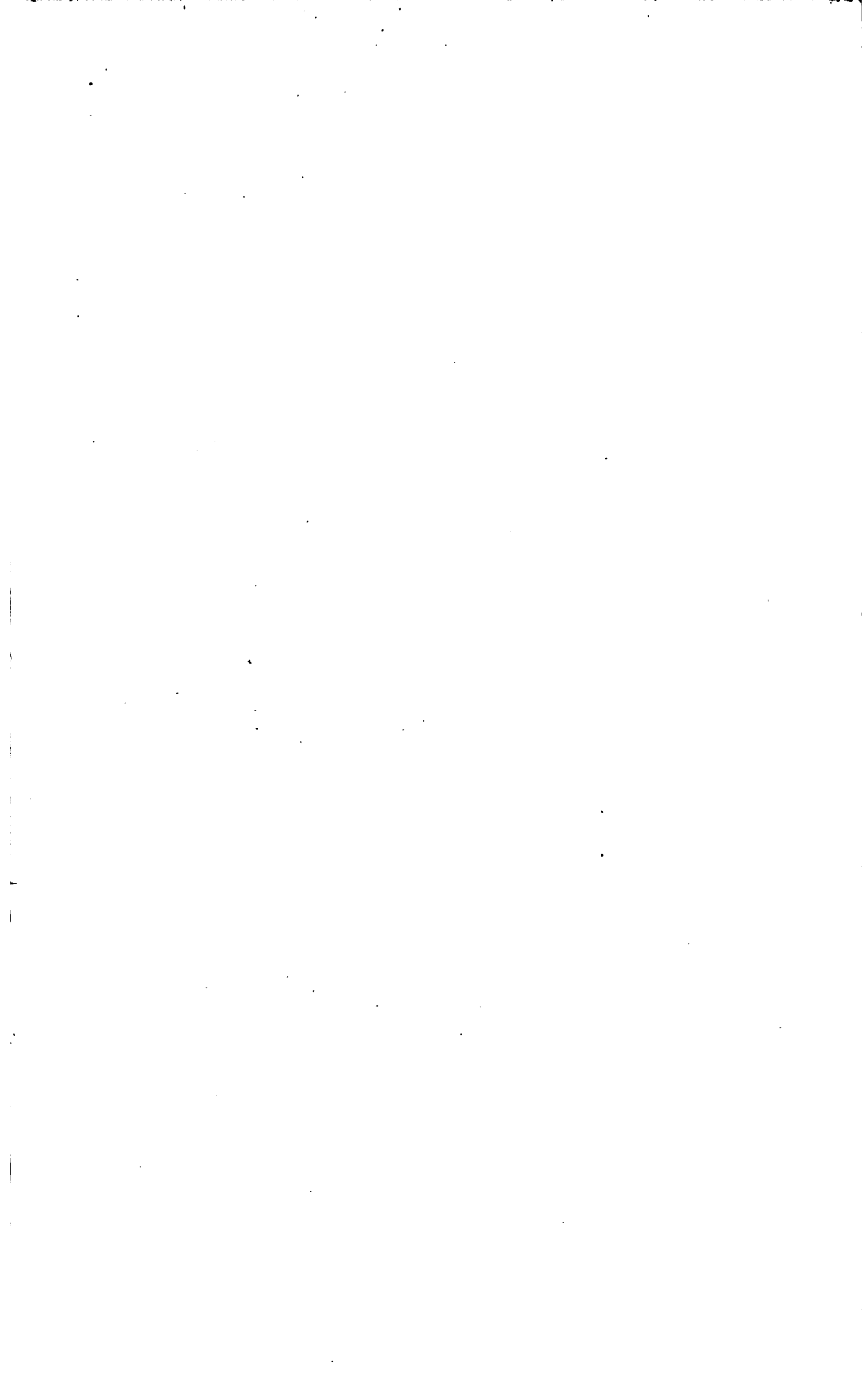
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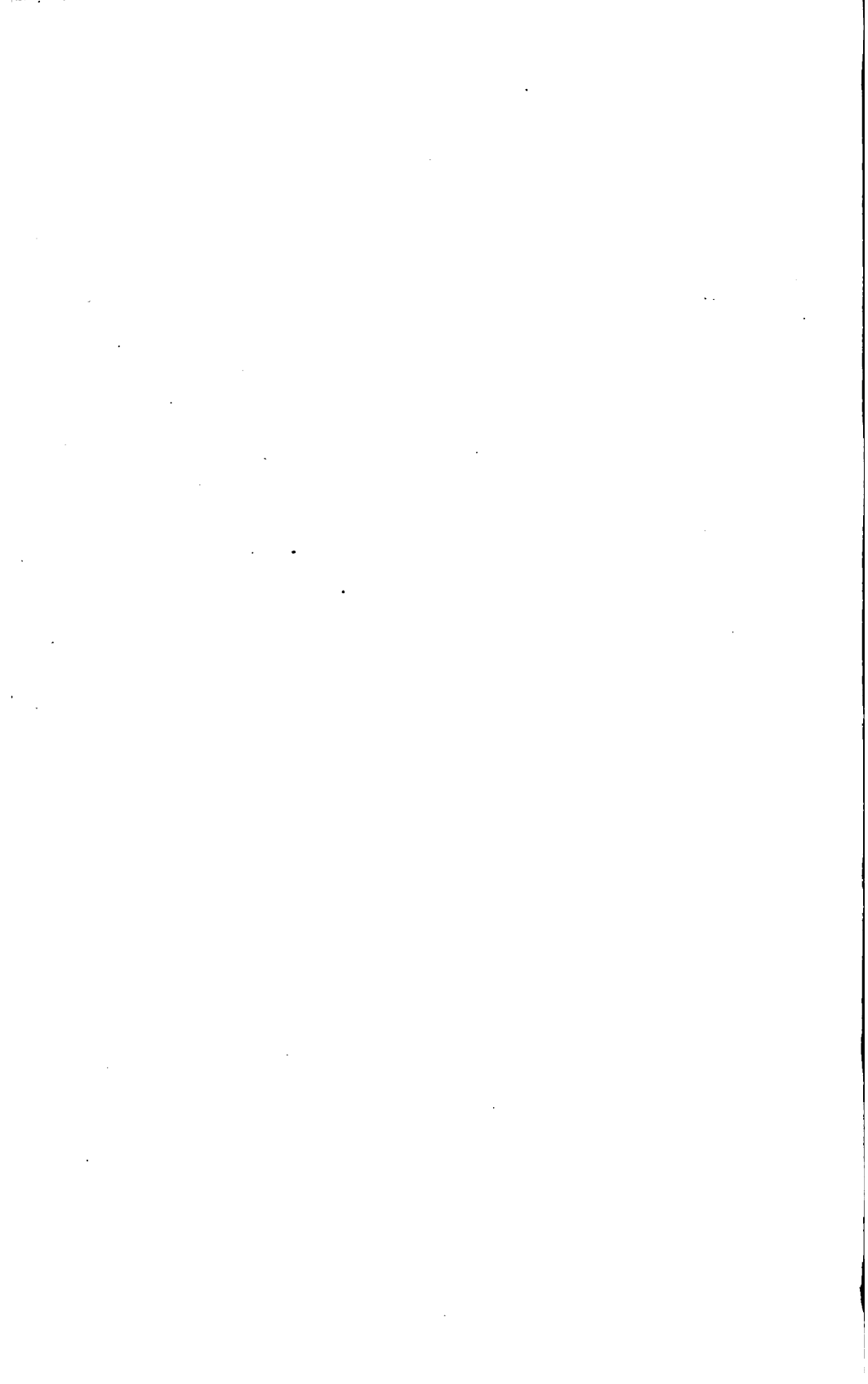


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HISTORY

OF THE

BAPTIST CHURCH

IN MARLBOROUGH,

FROM APRIL 14TH, 1868, TO APRIL 14TH, 1878,

BY

REV. J. T. BURHOE.

M A R L B O R O :

COOK & TOWNSEND, PRS., MARLBORO ADVERTISER OFFICE.

1878.

Marble, Mass. - Church. (W. H. Frost)

G. D.

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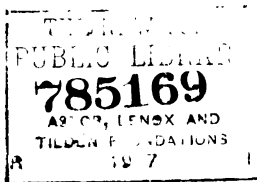
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HISTORY

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Psalm 44: 3. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them."

The text expresses an important fact respecting Israel's possession of the land of Canaan or Palestine. They had a necessary part to perform in securing the country which they made their own, but they conquered their enemies and entered into their inheritance not by the sharpness of their own sword, nor by the strength of their own arm, but because Jehovah their Deliverer and Leader favored them and wrought mightily with them. The history of Israel in her deliverances and growth and prosperity is a history full of the direct exercise of the power of God in her behalf. And the same fact is even more wonderfully manifest in the history of the church of Christ whether we view it as a connected whole or consider it in its manifold parts. Every true branch of the one great church of Christ is composed of a body of regenerated believers in Christ. They have been made new creatures in Christ Jesus by the powerful working of the Holy Spirit in the heart. It is neither their own sword, nor their own arm that has given them a place in the kingdom of God, but because they have been born into that Kingdom from above by the power of the Holy One of Israel. Churches grow and have prosperity because the promise given by Christ is fulfilled: "Lo I am with you alway even to end of the world." So that the history of the growth of any church, so far as it has real growth and prosperity is a history of the goodness

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and mercy and love of God favoring his people. And, my brethren, according to your clear recognition of this fact, and your humble, active reliance upon the strong arm of the Almighty, so will be the measure of your prosperity in the years that are yet before you. I have endeavored to lay hold of the threads of influence which in their working resulted in the formation of this church. We assume the fact that every child has a mother, and it appears that the little Baptist church in Fayville has the best claim to be called the mother of this church. That church, in reporting to the Worcester Association a little prior to the commencement of the Baptist interest here, reported a membership of about 114 and only 62 resident at Southboro, and eleven of the absentees were living in Marlboro, the most of them, if not all, attending service at the Methodist church. These persons as you will see formed the largest part of the nucleus around which has grown this present church. There was some discussion at that session of the Worcester Association relative to starting a Baptist interest here, but no definite action was taken. The matter was discussed however among the few Baptists located in M. and they finally resolved to hold weekly prayer meetings—these to be held from house to house. Prior to the holding of these meetings the matter was precipitated by a rather violent sermon against our distinctive principles preached in one of the churches where most of the Baptists in town were in attendance. They felt that it was a rude assault upon what was dear to them, a part of the truth as it is in Jesus, so they resolved to hold independent meetings where they could give free expression to the truth as they believed it. One of the brethren who heard that sermon feels convinced that it did more to start the Baptist ball in motion than the effort of any one of its warmest friends. The first prayer meeting was held in the house of W. D. Walker, as near as I can learn, some time in July, 1866. These meetings were continued with a good degree of interest for one year and then another forward movement was made. No written record of the prayer meetings was kept, but in July, 1867, there was a somewhat informal Baptist Society organized. I here give a part of the record of its first meeting:

“July 15, 1867. The first business meeting held at the house of M. Dadmun, Church St., to consider the interests of the Baptist cause in this place, and to take some

action in regard to holding services on the Sabbath. After having held prayer meetings for a year past, and feel that we have been blessed in them, we have decided to go a step farther and hold services on the Sabbath. Voted, that we have preaching at 5 o'clock Sabbath evenings for three months. Voted, that we choose officers for the respective duties involved in this work. Voted, that Bro. W. D. Walker attend to the general supervision of affairs and of engaging ministers. Voted, that Bro. C. C. Curtis engage the Sons of Temperance Hall for our use. Voted, that Bro. F. H. Lowell act as Treasurer. That Bro. M. Richards solicit funds for the necessary expenses, and that Bro. E. P. Richardson act as clerk. The meeting was then closed with prayer." And immediately following this record which is the first in the archives of the church I find this notice of the first preaching service. "The first public service held in Sons of Temperance Hall on Sunday July 21st, 1867, at 5 o'clock. Preaching by Rev. D. F. Lamson of Northboro, Mass." Here I wish to insert a little matter relative to the part taken in this work by our State Missionary. Children have fathers as well as mothers, and among the spiritual fathers of this church at its beginning, our venerable Father Fitz ought perhaps to have the first place. He writes thus: "I became acquainted in Marlboro in 1844, while laboring in Feltonville to establish a Baptist interest there. From M. we had some hearers and help. For several years before anything was done to get a Baptist church at Marlboro, the subject was thought of and inquiries made, resulting in the assurance that the time had not yet come for action, and it seemed not likely to come for a generation in the opinion of the Baptists of M. Bro. Lamson and I at length corresponded on the subject and I called at his home in Northboro and talked the matter over with him, and we decided we would wait no longer for the right time, which was constantly receding, but that some thing should be done speedily. This was about the middle of June, 1867. Soon after we met at Marlboro and visited several of the Baptists, and it was finally agreed to have preaching every Sabbath at 5 o'clock, in a hall that could be procured, and that I should come the last day of these three month services, and have meetings during the day and in the evening preaching two or three times as I might prefer. Then we were to consult with reference to the future. Bro. Lamson was to take charge

of these meetings and see that there was no failure. Bro. Lamson performed his part well and rendered very important service, occasionally visiting Marlboro, making inquiries and looking after affairs, and preaching for them several times. In the meantime, while these meetings were being held, father Fittz had an interview in the cars with a student from Newton. He spoke to him about Marlboro, and asked him if a class of four or five students would be willing to supply M. with preaching for \$5.00 a Sabbath. He said he thought they would, and added: "Bro. Deming is the man to attend to such business." He said he would confer with him and then return the answer. A favorable answer was received, and then father Fittz came to fulfil his engagement. He says that when he arrived at Bro. Walker's he found a notice like this in the local paper: "Father Fittz will preach at the late Baptist place of worship all day (stating the hour of service), after which the meetings will be *suspended*." He then proposed continuing the meetings, at least until after the annual meeting of the State Convention, when he would ask the Board for help. He says: "I conversed with the brethren on the importance of *Continuance*, and I preached up *Continuance* A. M. and P. M., and in the evening took a vote which was a feeble one in favor of continuing the meetings." He says: "The prospect appeared dark in view of the smallness of the congregation and the gloominess of those present. In the evening meeting, at a private house, several of the leading brethren gathered around me and questioned me quite sharply. They asked what I meant, to push so hard the continuance of Baptist services. They assured me that they were not going to hear *cheap* preaching, or *cheap* preachers. They would have as good as they had at the other houses or they would attend there, and they also inquired who would pay for such preachers. And then by and by they would want a house of worship, and where is the means to come from to pay for it? And so they went on lashing me harder and harder until a good sister came to the rescue." These brethren, it seems, were feeling the edge of Israel's sword and looking at the muscles of their own arms rather than at the right hand and the strong arm of their God. The sister, a Deborah no doubt, seems to have laid an effectual quietus on the objections, and the venerable patriarch says he has always thanked her for it, adding: "The feelings

of all soon changed. We became quite cheerful, not to say merry, and parted with a hearty laugh at the *scare*." He says: "They resolved to continue the meetings. The first supply from Newton, Mr. Deming, took first rate and things went on finely. After making the matter secure he says: "I felt almost too *light* to get down stairs. It seemed as though I could run through a troop and jump over a wall. God has greatly blessed the enterprise. He did it in giving Bro. Deming as leader at the beginning, who was popular with the people, the man for the work to be done, always looking out for its temporal and spiritual welfare; seeing and seizing upon opportunities to carry it forward as he did in securing a house of worship, and in many other ways." The meetings were continued during the winter, Mr. Deming having charge of the supply and sending students when unable to come himself. The congregation varied I find at the beginning from 30 to 100, the latter being reported as quite a full house. God's blessing rested upon the meetings. His people were quickened and some souls were converted.

At the service of April 12th, notice was given from the pulpit requesting all persons wishing to join in forming a Baptist Church to meet at the house of W. D. Walker, April 14th, at 7 1-2 o'clock. The meeting was held at that time, and called to order by the clerk, after which Bro. Walker was chosen as Moderator. A committee was appointed to retire and draft a constitution for those having letters, to sign, resolving themselves into a church. The committee submitted the following resolution:—Resolved, that we, the undersigned, do hereby enter into a solemn compact for the formation of a church to be known as the Baptist Church of Marlboro. It was then moved that we accept the resolution and that we resolve ourselves into a church. The motion was carried, and those having letters signed the agreement. Those who had sent for letters and had not received them, were permitted to enroll their names as constituent members, in case their letters arrived before the sitting of the council to recognize the church. F. H. Lowell was chosen clerk and treasurer. The names of the constituent members are as follows: C. M. Angier, Mrs. C. M. Angier, Nancy A. Leger, Hiram Belknap, Mrs. H. Belknap, Mrs. Lizzie A. Crocker, Mrs. M. A. Dadmun, Hanley C. Gates, Mrs. H. C. Gates, Miss E. M. Gates, Frank H. Lowell, Robert A. Marshall, Ed-

ward P. Richardson, Marshall G. Richards, Miss Lucy Trask, W. D. Walker, Mrs. W. D. Walker, Mrs. Wm. Allen, Mrs. A. F. Brigham—19 in all. The church then took action calling a council for recognition. The following churches were invited: The Baptist Churches at Clinton, Northboro, Southboro, Westboro, Hudson, Bolton, Framingham, So. Framingham, and the three churches in Worcester, the fourth was not then formed. The Council met April 22d in the Union Church, which had been kindly offered for this purpose. D. F. Lamson was chosen Moderator and H. G. Gay of Hudson, Clerk. After hearing a statement of the condition of the church, the council voted to recognize the church as regularly constituted and to extend to it their sympathy and fellowship. The Sermon for the occasion was preached by the Rev. D. C. Eddy, D. D. of Boston, charge to the church by Rev. G. F. Warren of Malden, concluding prayer, Rev. G. N. Anthony of Marlboro.

At a meeting held in the morning of the same day, the church voted to accept as their own the articles of faith contained in the manual by J. Newton Brown. This manual is still used by the church. The Sabbath after the formation of the church,—April 19th, 1868—I find this brief minute respecting our School,—“Sabbath School organized at noon.” It commenced I understand with 40 persons; this included officers, teachers and scholars. Children were very scarce at that time in the little church, and it was a matter of wonderment where the children were coming from to make up a school. Since that time the Lord has sent along a good many, for the school now numbers, I believe, about 318, and a goodly number are juveniles. I desire to say also that for a time the church was the beneficiary of the State Convention, and in making our contributions now to the treasury of that noble institution, we are only paying a part of the debt we owe it. When this church was weak and struggling such help was very opportune; let us not forget that there are many churches now as you were in your primitive condition, and God has made us comparatively strong that we may help the weak.

At a meeting of the church, held May 16, '68, a vote was taken calling Mr. Deming to the pastorate of the church, and at a meeting held June 6th, the committee report that Mr. Deming will accept the call. Mr. D. was

received into membership by letter from 2d Baptist Church in Newton, June 18th. The same day the council for ordination met in the Universalist Church, Marlboro. Mr. D. was then examined by the council and ordained, and installed as the first pastor of this church. The sermon for the occasion was preached by the Rev. William Hague, D. D., then pastor of the Shawmut Av. Church, Boston. At a meeting held Sept 14, '68, a motion was passed instructing the pastor to write a letter asking admission into the Worcester Association. The request was presented and granted, and the church sent as their first delegates to the Assoc., held in Webster Sept. 23d and 24th, M.R. Deming, Hiram Belknap, E. P. Richardson, W. D. Walker. The following are the statistics as presented from this church at that time: Increase by baptism, 7; by letter, 30; decrease by death, 1 (Mrs. A. F. Brigham, aged 77); total membership, 36. At the next meeting of the Association, in '69, the church reports a membership of 62, showing an increase of 26 during the year. In 1870 a membership of 76 is reported, showing an increase for the year of 14. In 1872 a membership of 106, showing an increase of 30 during the year. The church continued its connection with the Worcester Association until Sept. '75, when it was deemed advisable to ask dismission from the Worcester Association for the purpose of uniting with the Framingham Association. This step was taken because we were in more convenient proximity to the latter Association, and as a body recently organized, it was thought that the church could work to better advantage in it. One very interesting meeting of the Worcester Association was held in Marlboro, Sept. 24th and 25th, '73.

The first baptisms in connection with the church took place at Gates Pond, July 5, '68, at which time Mr. Deming baptized three candidates—a Mr. Stow, a Miss Angier and a Miss Grant. The record says: "It was a very impressive scene; may we have many such." Our pastor preached his first sermon as pastor this afternoon, having organized a large Bible class in the forenoon. Under date Aug. 2d, '68, we read: The church ordinance of communion or Lord's Supper was celebrated by the church for the first time, having been presented with a communion service by the Union Temple Baptist Sabbath School, Boston, G. W. Chipman, Supt. In the autumn of '68 considerable discussion took place relative to securing for

the church a place of worship which it could call its own. Nothing definite was decided upon until the spring of '69, when it was decided to purchase the site where Fulton Hall now stands; this was secured for \$1701. The old Town Hall, then standing where the new one now stands, was offered for sale, and it was bought at public auction by Mr. Deming, March 9, '69, for the sum of \$1050. Soon after the building was removed to the place where it now stands. It was raised a story, the two stores were prepared in the lower part of the building, the upper part was finished and furnished about as it is at present, with the exception of the present pulpit furniture. The whole cost at the time estimated at \$8,500. Mr. Deming labored very assiduously, in the town and outside of the town, soliciting aid to meet the expenses connected with the purchase of the lot and building. A number of kind friends in the Boston and Worcester Baptist Churches responded very generously to his appeal for help. When his work was completed, a mortgage remained on the building of \$3,500. Provision was made in the deed for reducing the debt, as the rent received from the stores, after paying taxes and insurance and necessary repairs, is obliged to be paid for the reduction of the debt. \$1500 have already been paid for this purpose, \$500 the first of this month, thus reducing the debt to \$2000. For many reasons a revival of business is desired, and some specially interested in this work have expressed the feeling that one year of business prosperity would enable the members of this church and congregation very easily to remove all the present debt upon the hall.

The property is held in trust for the church by trustees elected by the church. The first trustees appointed were Hiram Belknap, E. P. Richardson and F. H. Lowell. F. H. Lowell has since resigned and Marshall G. Richards has been elected in his place. It is proper for me to say in this place that this church has never had any Society outside of itself connected with it. The church is itself the society and has the entire control of all matters connected with its welfare, both temporal and spiritual. And this seems to be in perfect accord with New Testament teaching and example. Still the church always holds itself open to receive suggestions or recommendations from any one who may contribute towards its support. Mr. Deming continued in the pastorate of the church from June

18th, '68, until June 2d, '71, when at a church meeting he tendered his resignation, which was accepted by the church at the same meeting. Rev. M. R. Deming was born in Carthage, Illinois, Dec. 11th, 1844. Studied two years in Madison University, afterward graduated from Brown University, and graduated at Newton Theological Seminary June, 1868. He was a good preacher of the old, and the only gospel, salvation through faith in the Lord Jesus Christ. He was a faithful, earnest Pastor, going from house to house warning the people, and speaking to them the words of life. God greatly blessed his labors, and in addition to many who were received by letter, 63 souls were added to the church by baptism during his ministry among the people, or up to Sept., '71.

The two deacons first appointed by the church were elected at a meeting held March 6th, '69, brethren E. P. Richardson and Charles Angier being chosen to fill the office of deacon. Deacon Angier tendered his resignation of the office, which was accepted Nov. 5th, '69, good and sufficient reasons for the resignation having been given. At a meeting held July 15th, 1870, Bro. C. M. Marston was elected to the office of deacon. He removed to Worcester in the autumn of the same year and the vacancy was not filled until April the 4th, 1872, when Bro. D. O. Gale was appointed to the office. The latter with the first one appointed, E. P. Richardson, now fill the office, and the best eulogy that can be given to these brethren is to say that the church has always believed that the hand of the Lord guided it in its choice.

During the interim between Mr. Deming's resignation and the settlement of the second pastor, the church was supplied with preaching mainly by students from Newton. At a church meeting held April 4th, 1872, it was voted to extend a call to J. T. Burhoe, then studying at Newton, to become the pastor of this church. The call was accepted and a council for ordination was called, and held in Fulton Hall, June 20th, 1872. At that meeting the present pastor was ordained and settled as pastor of the church, Dr. Galusha Anderson, then of Newton Theological Seminary, preaching the sermon, which was a very forcible one, from Mark 12: 37, "And the common people heard him gladly."

During the present pastorate, up to date, 65 have united with the church by baptism and 42 by letter and

experience. The number of persons connected with the church since its organization, up to date, is 227. During the 10 years, six have been excluded. The present membership is 162. Herewith is appended a list of members deceased: Miss E. M. Gates, Mrs. A. F. Brigham, Mrs. E. C. Cunningham, Ella F. Grant, Mrs. Eliza Lentist, E. H. Osgood, Fannie D. Leland, Mrs. R. F. Symington, Mrs. Squares, Anna F. Brown, Mrs. Ellen Bemis, Nelson Marshall, Mrs. Josie Whitman, Alston H. Stetson, Mrs. A. H. Stetson, Lorenzo D. Newton, Mrs. J. R. McCrillis, Charles Phelps. The most of these departed members, to the knowledge of the writer, crossed the flood triumphing in the faith as it is in Jesus. One of the most convincing proofs of the reality of the religion of the Lord Jesus Christ has been witnessed in its power to comfort and strengthen these souls in the hours of sickness, and its power to give them the victory in the hour of death.

"E'en now by faith we join our hands
With those that went before,
And greet the ransomed blessed bands
Upon the eternal shore."

Eighteen have died in membership with this church. From the beginning to the present time there has been a steady increase in the congregation, and at our regular Sunday services the seats are generally well filled. I may make a brief reference to our Sabbath School, as it is the child of the church, and under her direct supervision and watchcare. Bro. Milton Day was the first Superintendent, and under his care the school prospered greatly. Leaving Marlboro some five and a half years ago, Bro. Day was obliged to resign his office of Supt., and the present incumbent, Bro. H. C. Wright, was elected to that position. One very noticable feature of the school is found in the fact that nearly all the members of the church belong to the school, and a very large proportion of the congregation is in regular attendance at its sessions. The school has grown until at the present time the ingenuity of the Superintendent is taxed to find room for the classes without having them crowd each other.

Thus have I hastily sketched the history of this church from its foundation until the present time, during which a decade of years—its first decade—has rolled over

its head. There are some special features which I may briefly notice.

Jesus said to his disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." The truth of this declaration has been fulfilled in the experience of many who have united with this church. Baptist principles were not very popular when the church first started on its mission, and I am not sure that they are very popular to-day. The offence of the cross has not ceased, and it probably never will until the Millennium come. My attention was called soon after coming here to certain members of this church, with the remark, "I tell you it cost that person something to come out and avow before the world her faith in the Lord Jesus Christ." Yes, this coming out was in the face of sharp opposition, and this not in the house of their enemies, but in the house of their friends. And in every instance God blessed them in their loyalty to the Lord Jesus Christ. I know that I will be indulged in referring to the case of our junior deacon who, then unconverted, with a heart full of bitterness against the Baptists, was smitten with conviction by the Holy Spirit while witnessing the burial of his wife in baptism with her Lord. Yes, there are those who found that it cost them something to be Christians, but they felt that the price they had to pay was as nothing when compared with the price Christ paid for their redemption. And the church cannot be too thankful to God for giving it a good share of this kind of material. They are the kind of Christians that will stand fire. They have strength and toughness and stability to them. They joined the Baptist church because they could be nothing else but Baptists. God not only made them Christians, but He made them Baptist Christians; and they are not the flabby milk and water kind. Mr. Spurgeon's mother said to him after his conversion, "Charles, I have prayed to the Lord that he might convert you, but I didn't want you to become a Baptist. Mr. Spurgeon replied, "Mother, the Lord has far exceeded your prayer. He has not only made me a Christian, but has also made me a Baptist." After the same pattern were the most of the conversions in the early history of this church.

Another noticable feature is the liberality of the church. Financially, it has always been, in the terms of worldly parlanche, rather poor. It has had no wealthy

man or men to lean upon to meet its expenses or pay its debts. And as an ample compensation, perhaps, it has never had its policy or course dictated by any leading money-bags. There was self sacrificing effort in the beginning, and the same kind of effort has been kept up all the way through. The brethren told father Fittz that they didn't want cheap preaching nor cheap preachers. Well, they have had to go back a little on that record; for to my certain knowledge they have had some cheap enough preaching or else I am no judge of sermons. But this much I can say, they have paid just as promptly and fully when they were getting, if anything so good, only milk for babes, as when they were getting the strong meat for persons of full age. But it is not much to say that a church is liberal in supporting itself as an institution. This is not much more than to say than that a father and mother and children are very liberal in supplying the wants of the family as a family. As soon as the church was fairly on its own legs it commenced to help others. While still being aided by the Convention, it took up collections in aid of the Convention. And after it became entirely self supporting it continued to do the same. I think that during the last six years it has paid \$170 into the treasury of the Convention.

I have heard of churches that will not bear a missionary concert. I am afraid that such churches will be cursed sooner or later with a terrible blight. Woe to the church that lives simply and only for its own existence. The church during my connection with it has generously supported missionary enterprises, both home and foreign. We seem generally to have as large an audience present at a missionary concert of prayer as at any other meeting. A monthly collection is taken which provides a small sum to help the needy, and it is hoped that in the time to come a larger and a permanent fund may be established for this purpose. And in connection with the benevolence of the church I may say that there has always been a laudable interest taken in caring for the poor and the sick. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." A close attention to this matter is absolutely necessary if a

church desires the blessing of its Lord and a respect for consistency from those who are outside its fold.

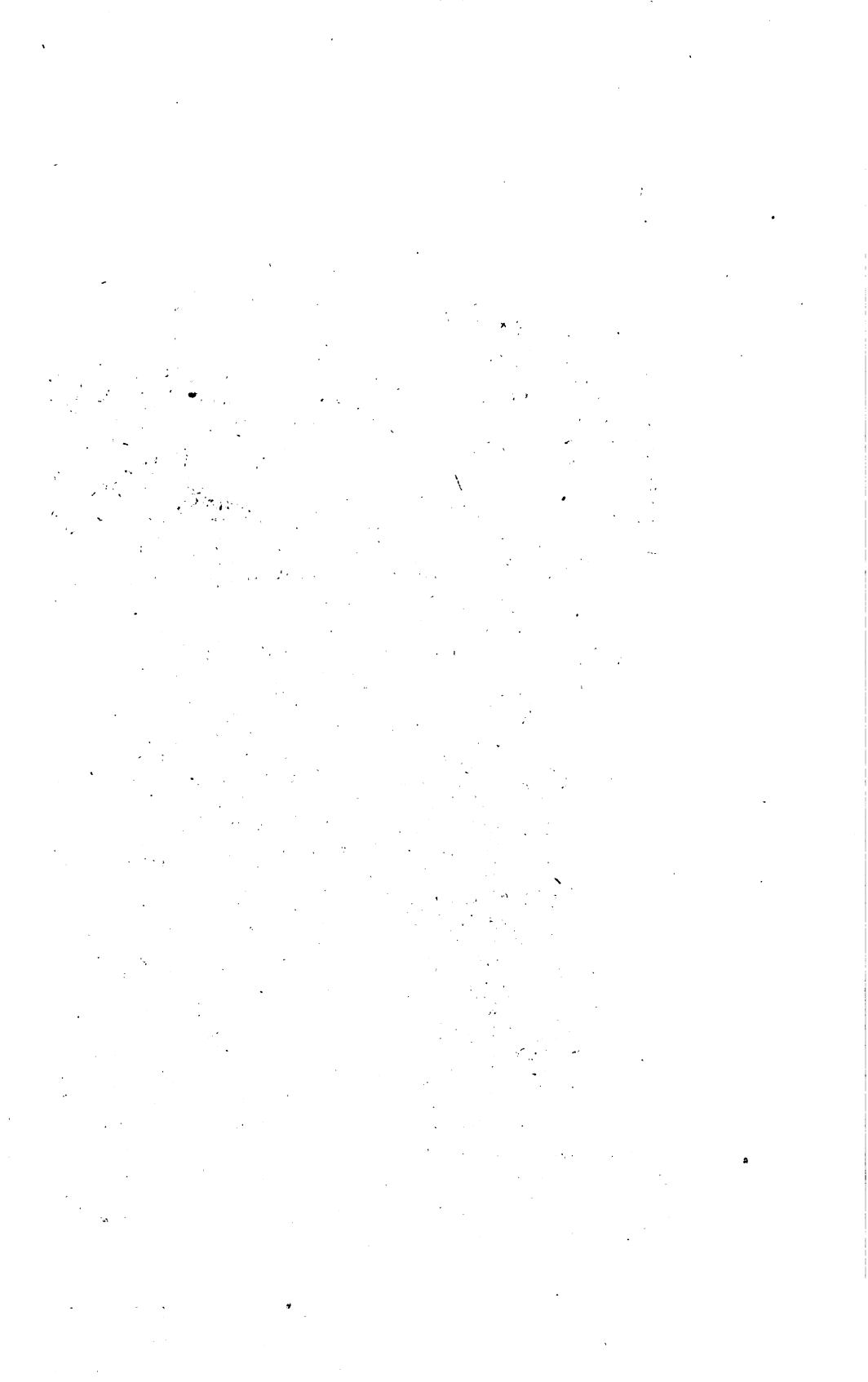
On the great subject of Temperance, this church, as I believe, holds a position second to none in the land. Regarding the traffic in intoxicating drinks as one of the greatest hindrances to the progress of the Kingdom of Christ, it feels called upon to oppose the traffic by all the legitimate means it can use. Our Church Covenant contains a pledge to abstain from the use of intoxicating drinks as a beverage, and I know of no member of the church who does not substantially stand upon a total abstinence and prohibitory platform.

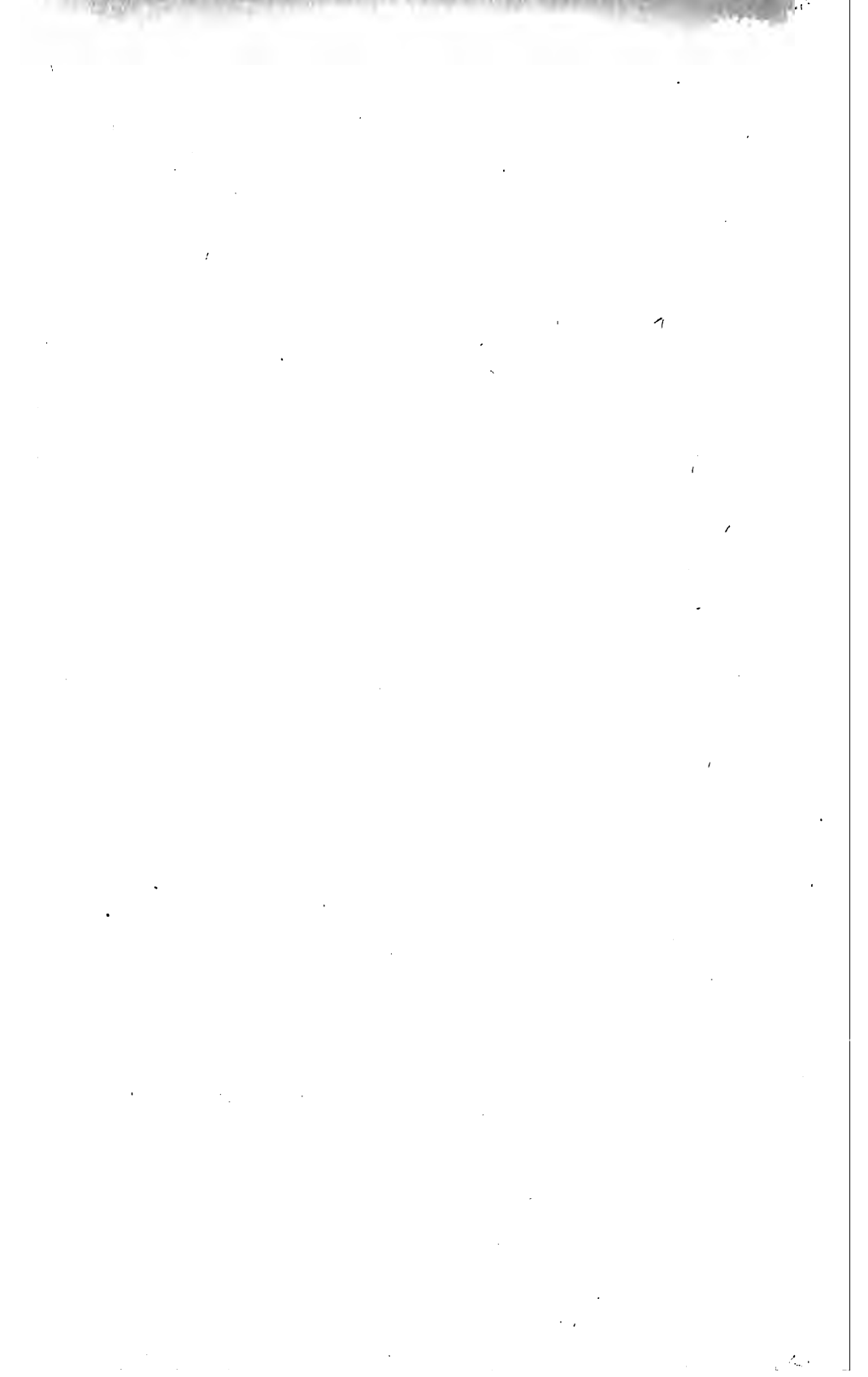
Still further, there is scarcely a member of this church who uses tobacco in any form. I do not know of a single one of the young members of the church who uses the weed, and this is remarkable in view of the fact that the young make up the largest part of the membership. We have not met here to-day for mutual admiration, or for the purpose of self exaltation. Nay, may such a spirit be kept far from us. We have gathered here to extol the name of our God who has done great things for us. We remember, however, that we have the example of the Lord Jesus Christ and his Apostles in bestowing words of encouraging praise where they are justly due. And we do not forget that whatever has been wrought by this church in its work of saving the lost, and in so far as that which is evil has been restrained and removed, and in so far as that which is good has been developed, all the glory is due to the grace of God working in the hearts of his people. And let it not be supposed by any who are with us to-day that we think we are as a church just *what* we ought to be, or just *where* we ought to be. I think it likely that there is less humility and less simple dependence upon God now than there was when you were a little flock struggling for a foothold in the community. You knew each other at the beginning and felt a mutual interest in each other's welfare. There is a peculiar something about every *new body*, especially if it has to contend against much opposition, which tends to bind the hearts of its members together in the firm bond of mutual sympathy and love. As the body grows larger and the forms of opposition change or pass away, the tendency is towards a weakening of the old spirit that once so firmly cemented hearts together. There is with this also a weaker sense of individual responsibility. When

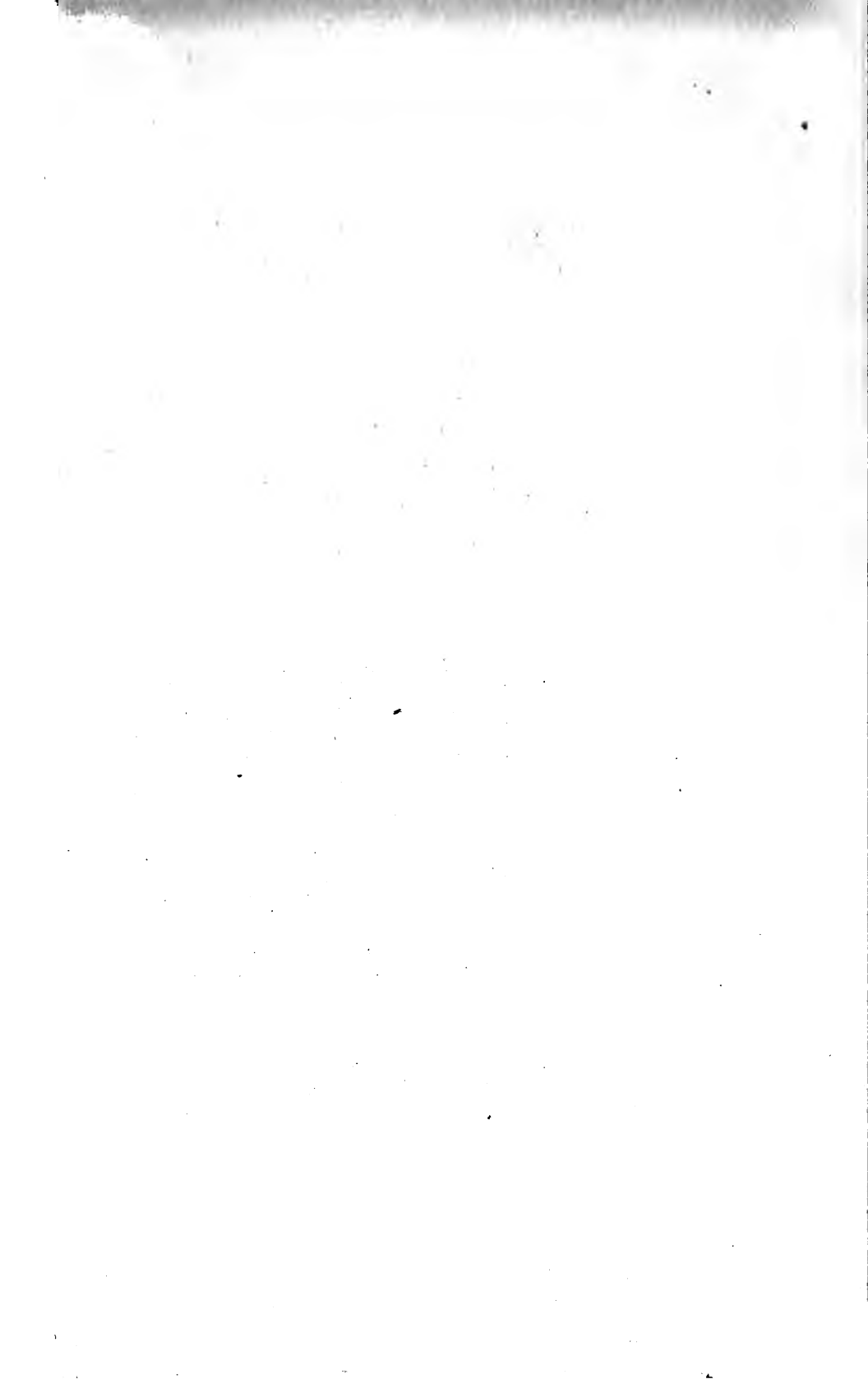
the church was a little feeble body I was a part of the church, I had something to do in it, but now that the church has grown so large I hardly know whether I have any part to perform in its work or not.

I can use the words of the Apostle to the church at Thessalonica, and I only wish that they were *more fully* applicable to us: "We are bound to thank God always for you, brethren, as it is meet, because that your *faith* groweth *exceedingly*, and the *charity* (love) of every one of you all toward each other aboundeth." This is what we all need, my brethren and sisters, a growing faith in the Lord Jesus Christ and a love abounding towards our glorious Redeemer and toward each other. In the blessings bestowed upon you in the past, and the blessings you are enjoying at the present time, God has given an ample pledge of his power and his love toward you.

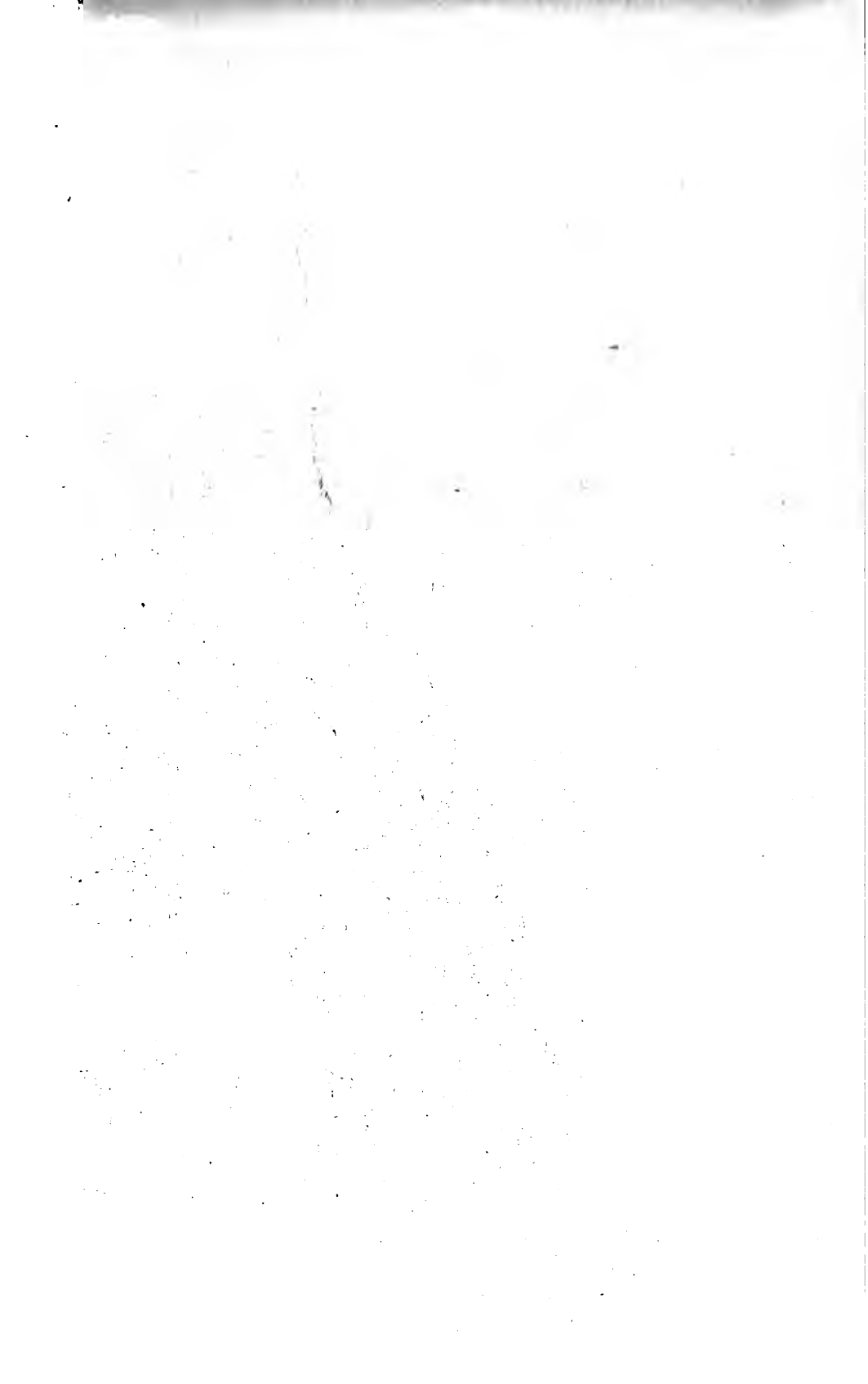
Your mission is by no means ended. There is the same need today of faithful soldiers to hold up and carry forward the banner of a crucified Redeemer as when you banded together for this purpose ten years ago. Sin is by no means conquered in this community. The principles of the gospel have not as yet leavened the hearts of even a majority of the people. With a growing population there is an imperative demand for a fuller exhibition of that true Christian life which is the light of the world. And the voice of God may be heard saying to you as he did to his people in the olden time, "Speak to the children of Israel that they go forward." When you were straitened and perplexed Jehovah divided the waters and made a way for you to pass through. He has brought you out into a wealthy place, not that you might become apathetic and indolent, but that you might gird on the whole armor of God and do more efficient service for him. According to the measure of your heart loyalty to Christ in the future will be the measure of your prosperity as a church. This day is an encouraging epoch in your history. Let us feel that God is calling us to take a new, fresh, vigorous start in his service. And as we take up the work of the master, determined to push it energetically forward, let us remember that we must place our trust not in our own sword, nor in our own arm, but in the right hand and the arm, and the favoring light of the countenance of Jehovah, our God.







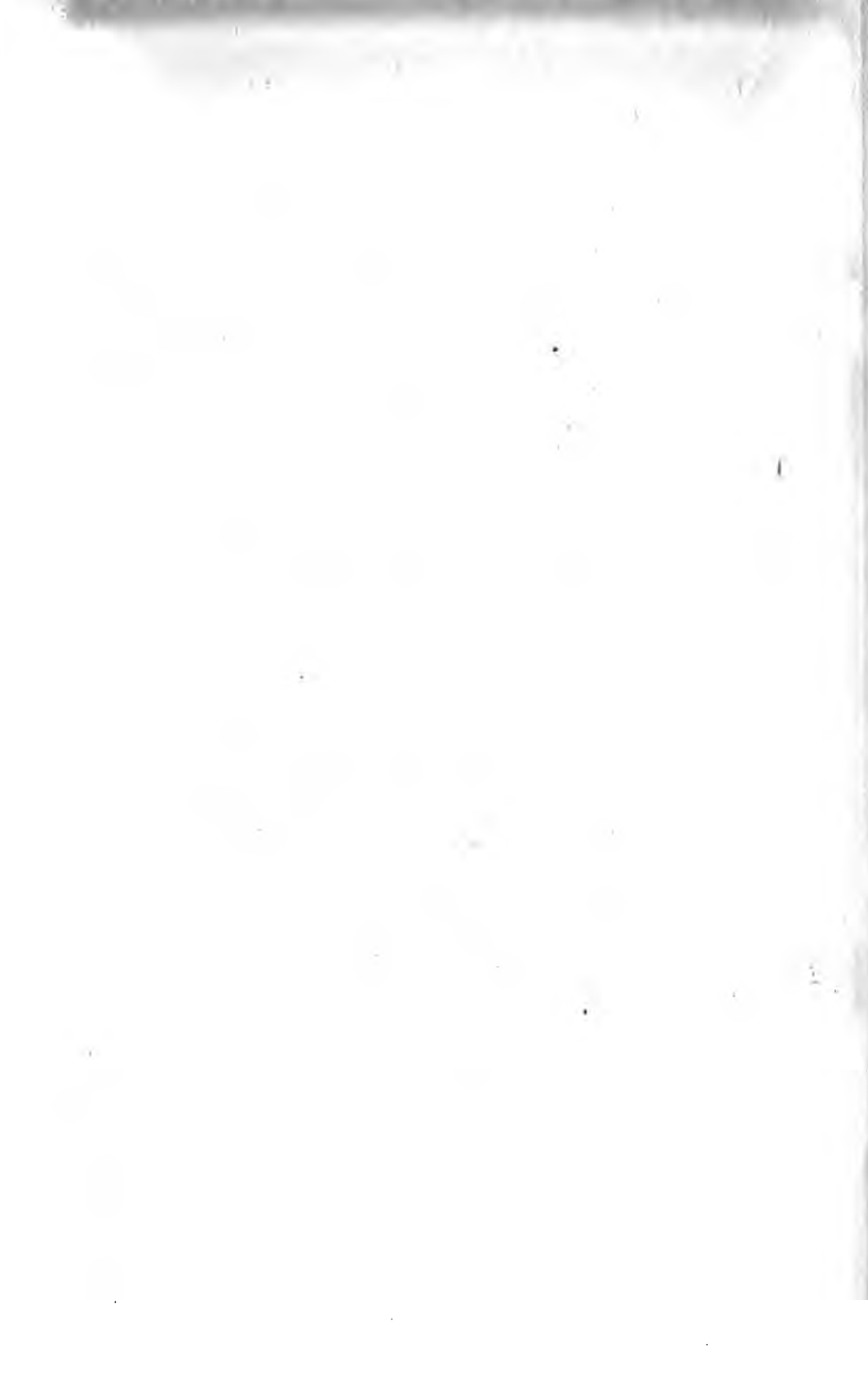


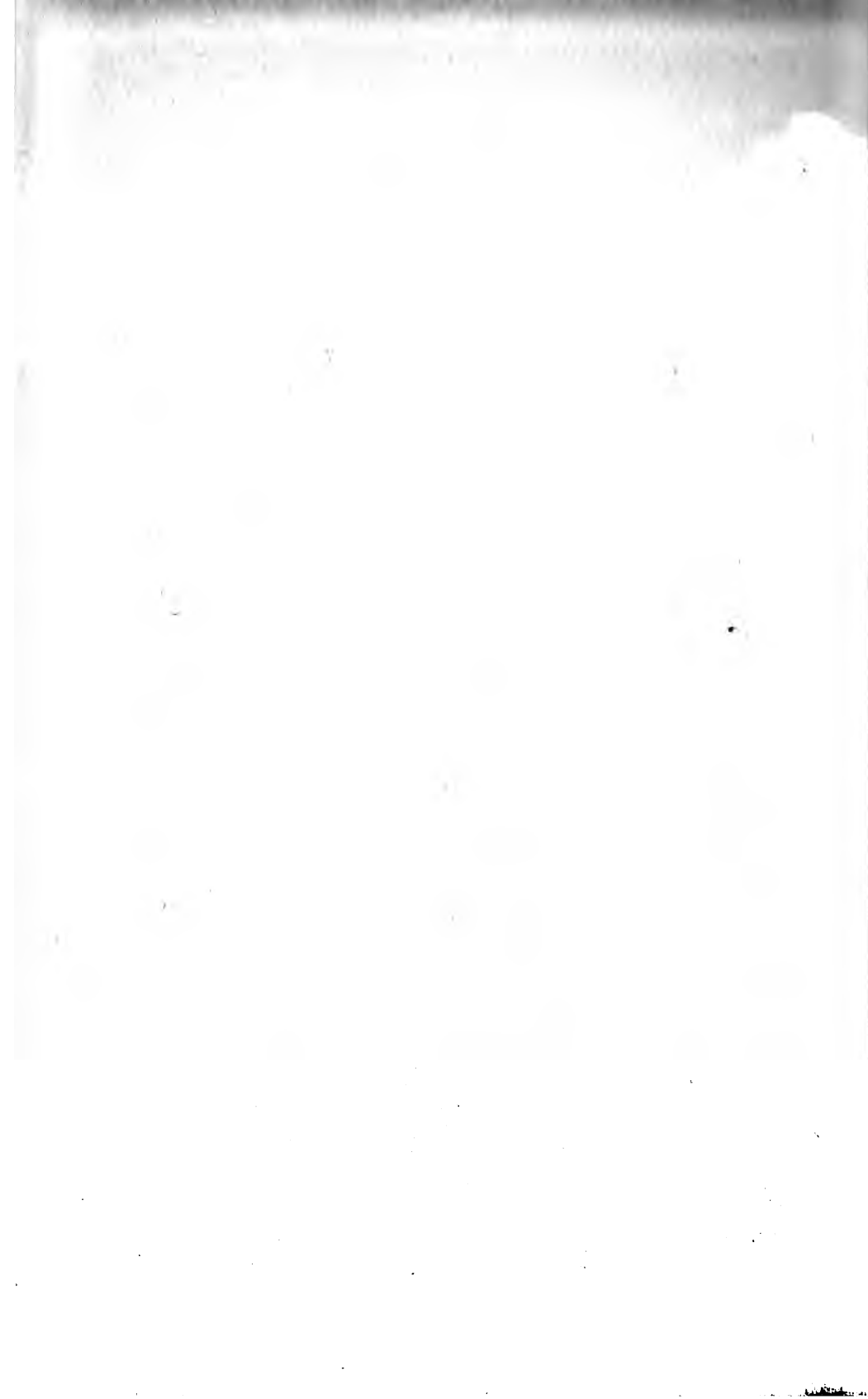


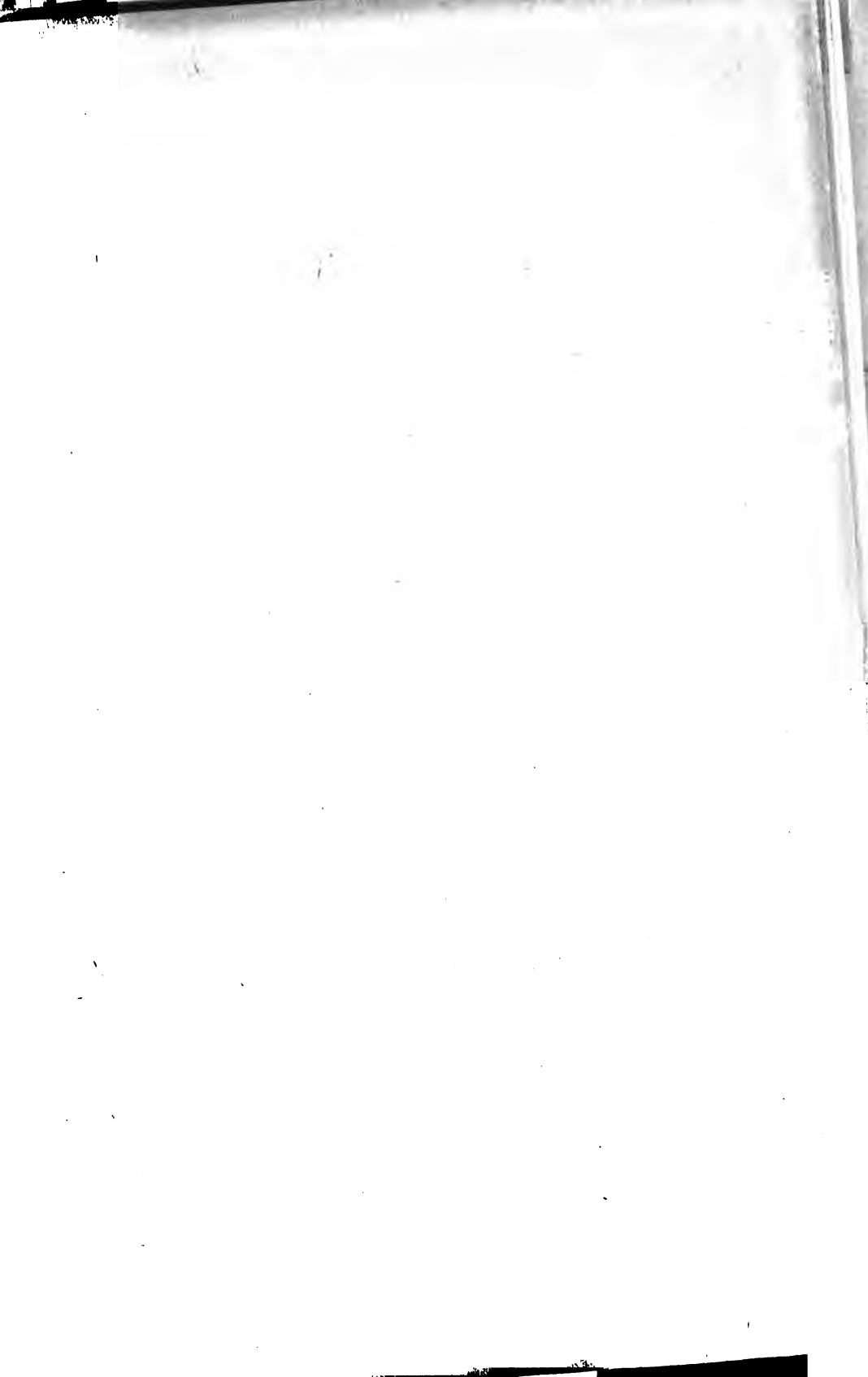




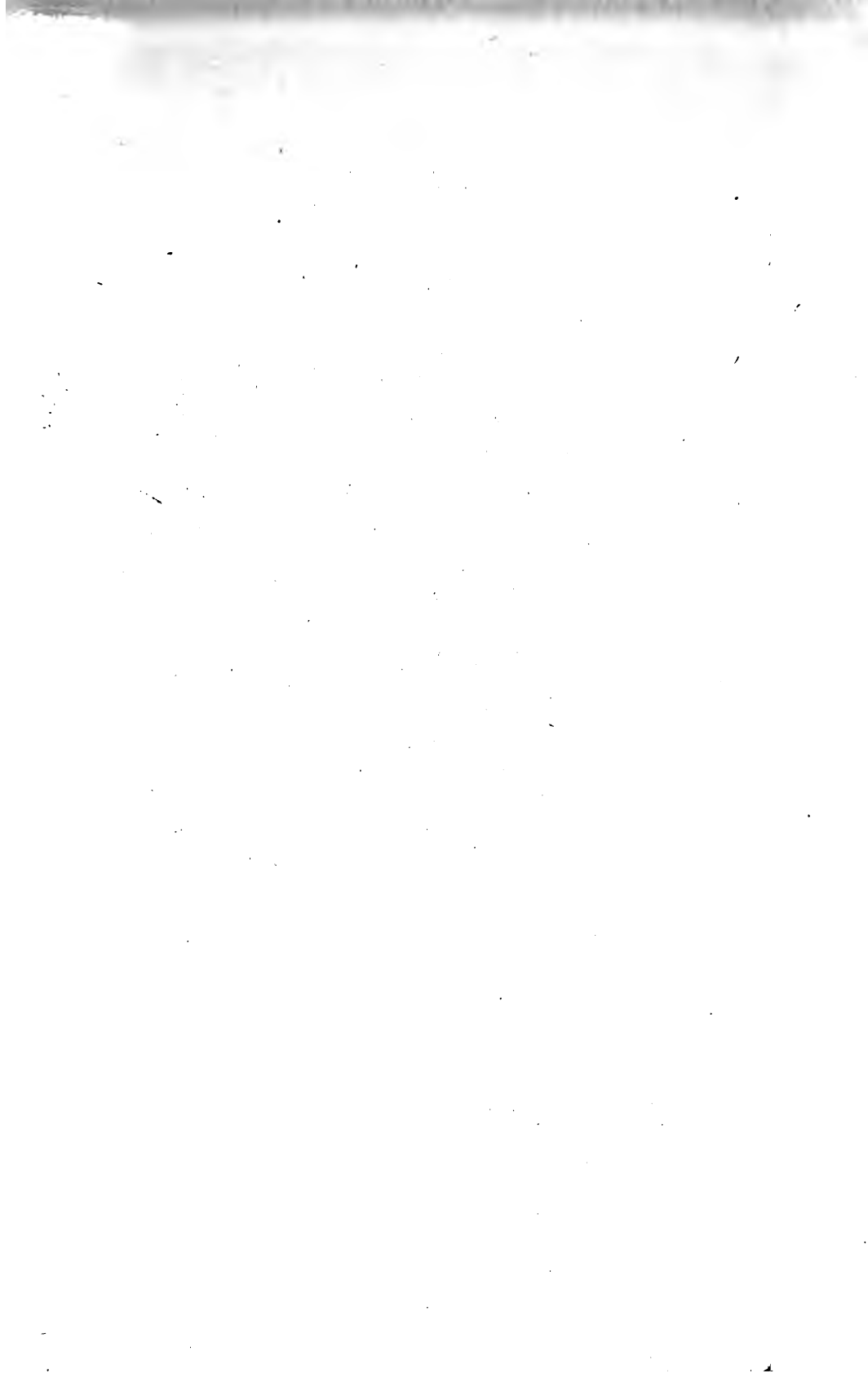




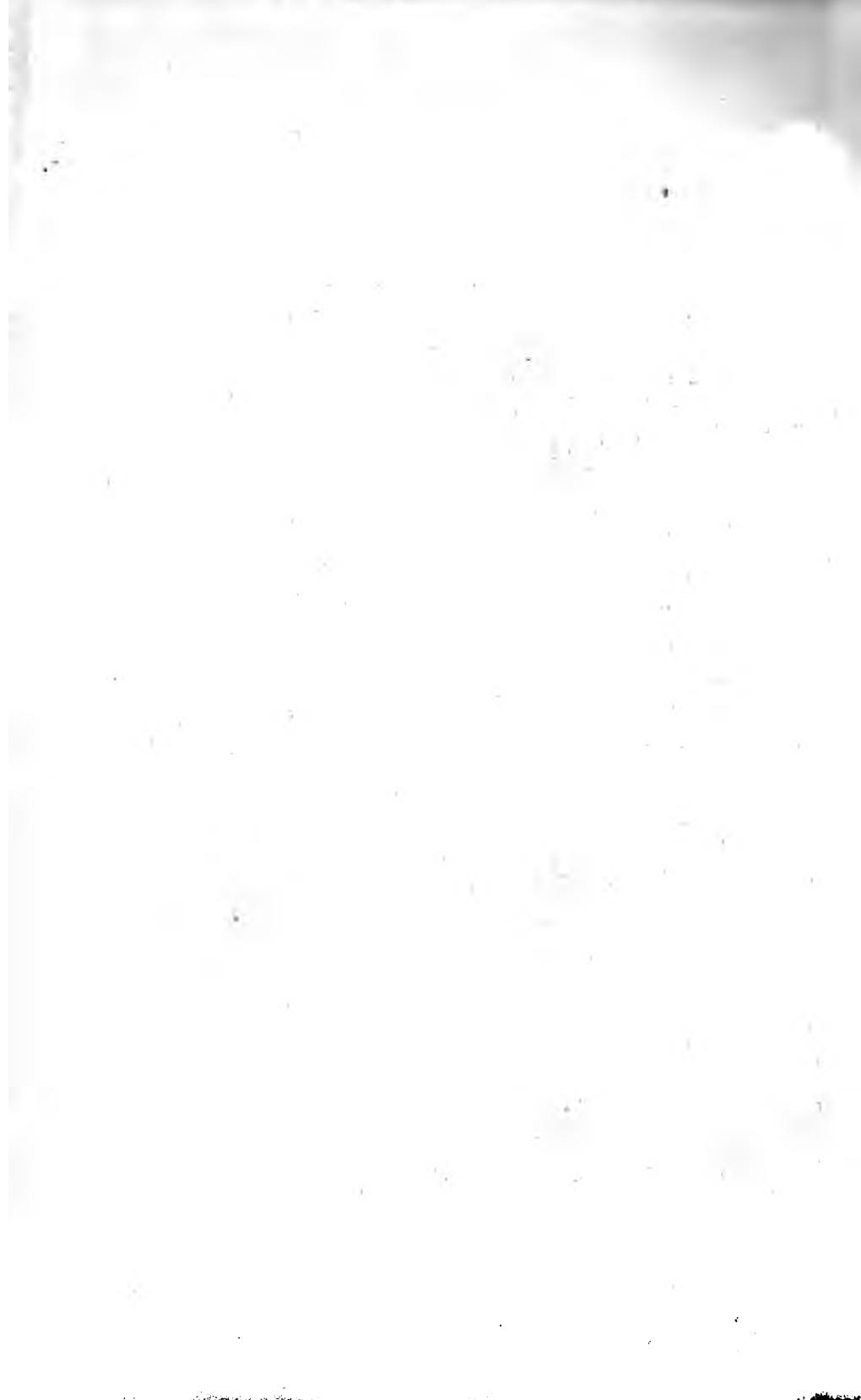




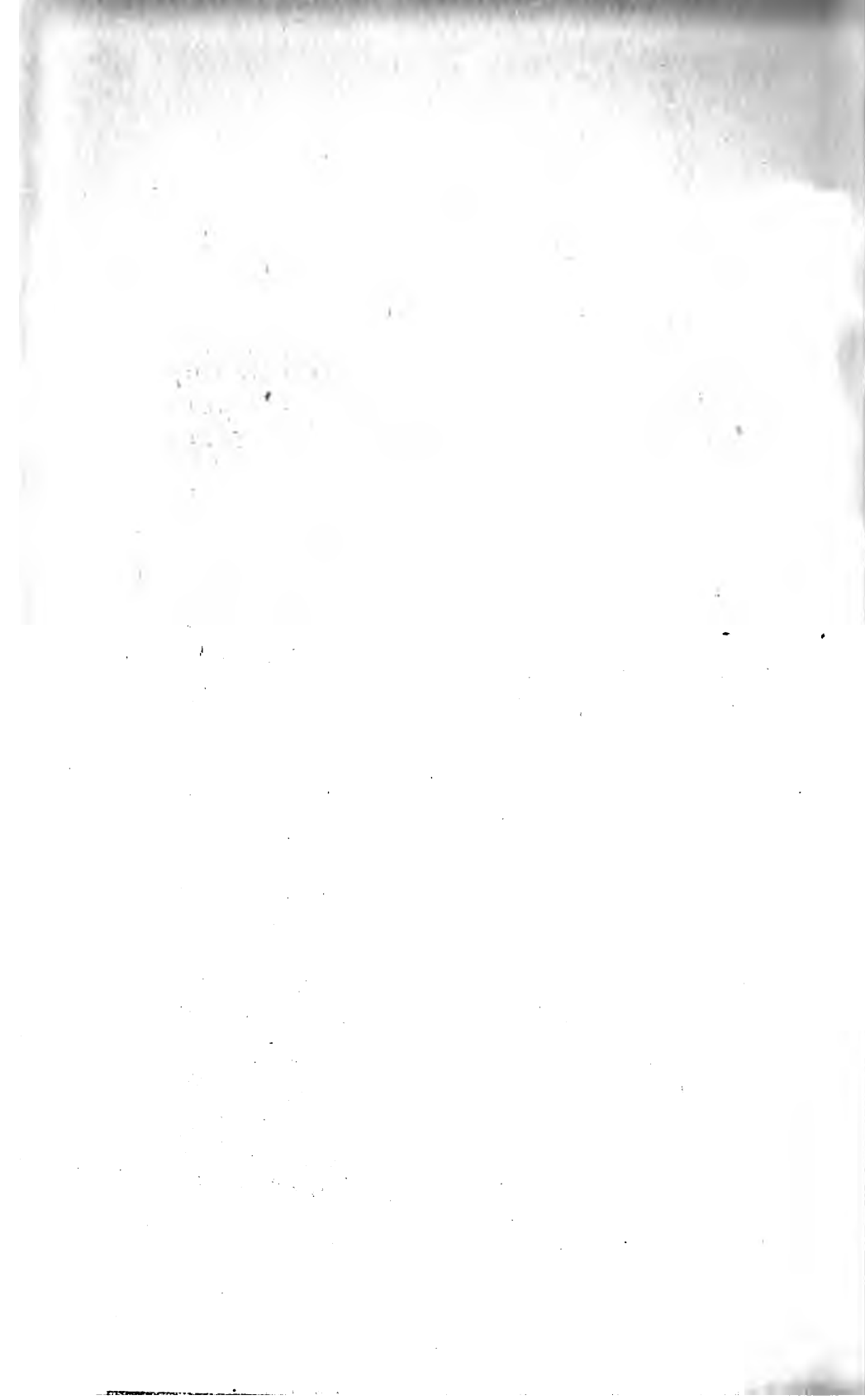




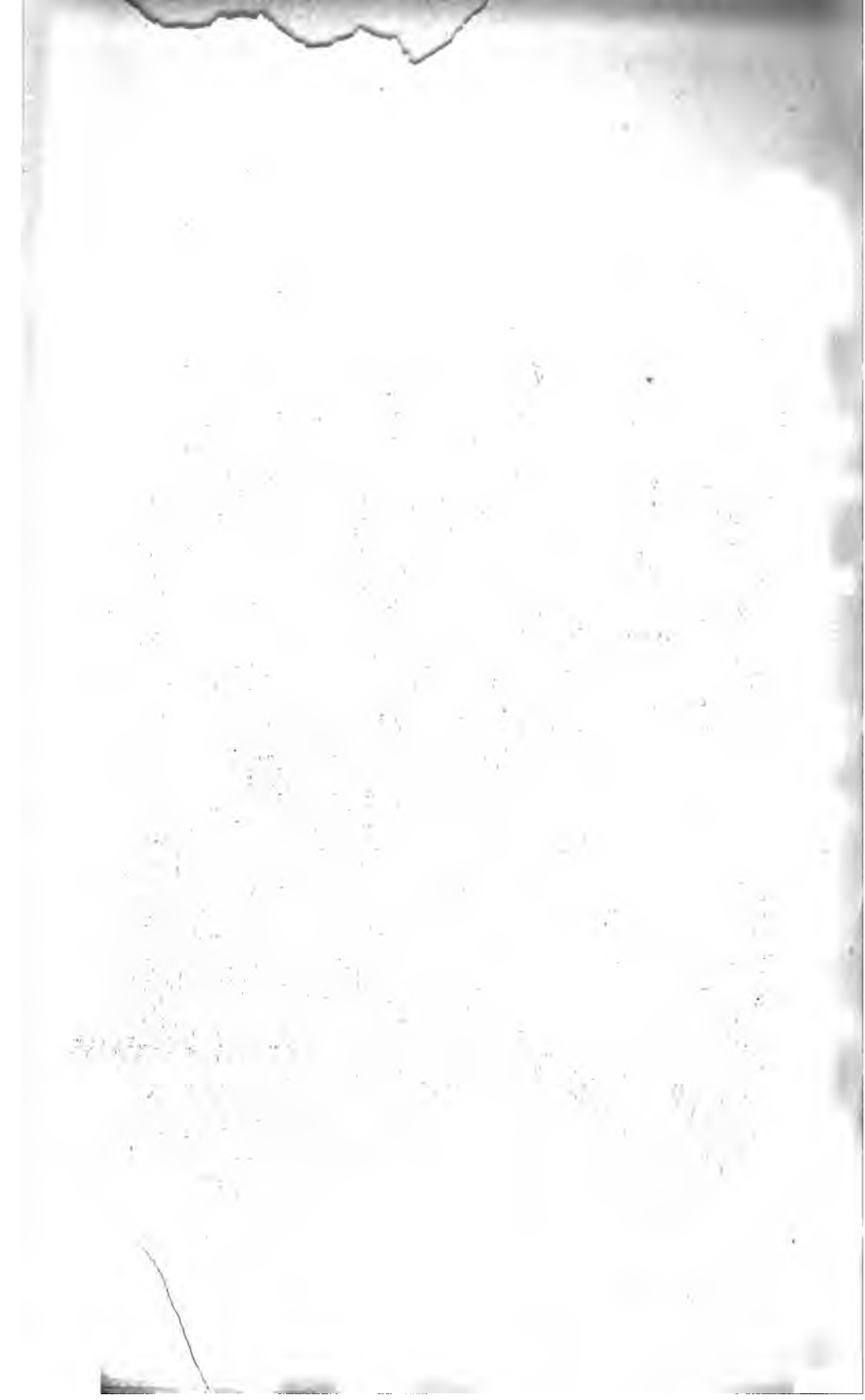




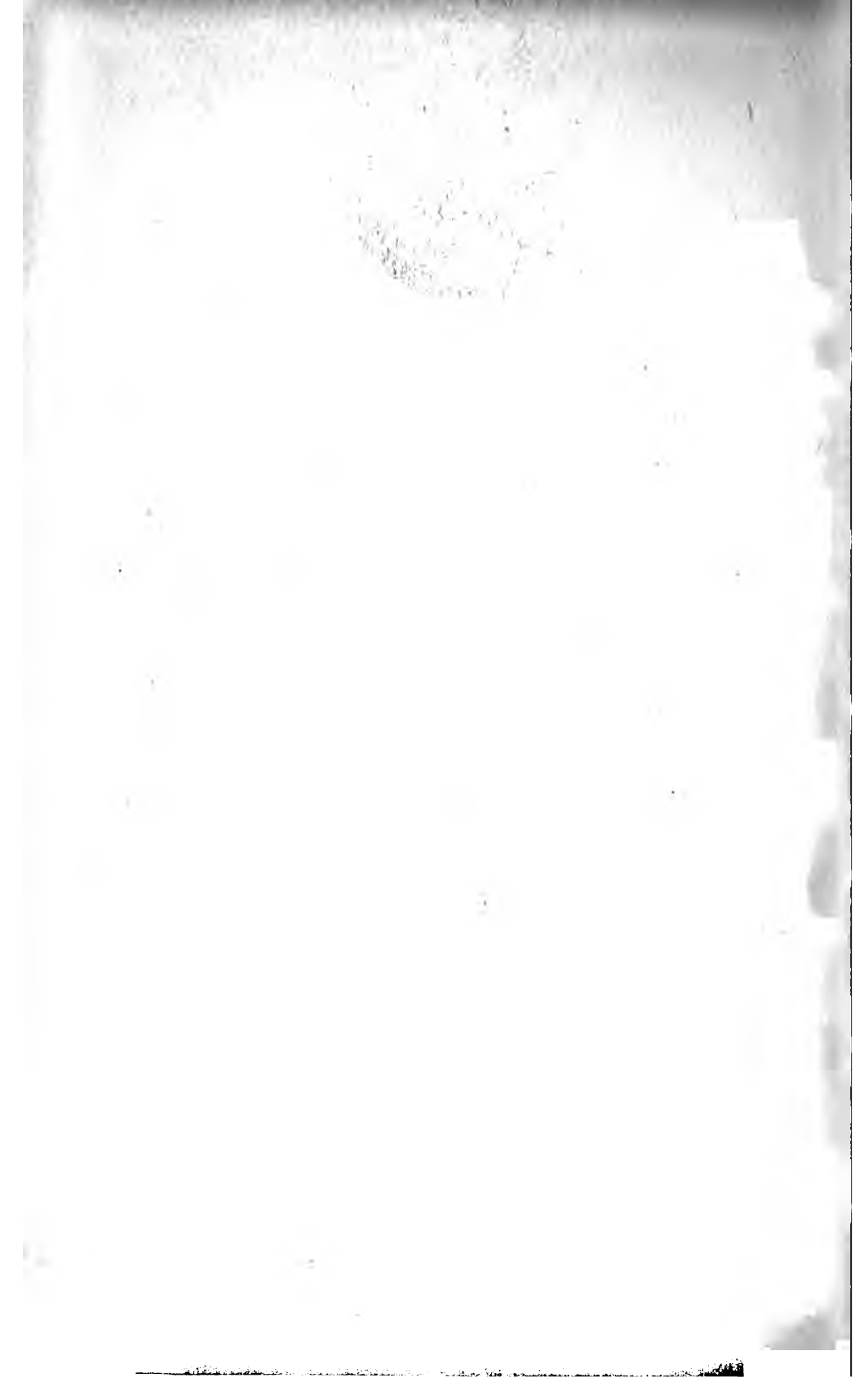


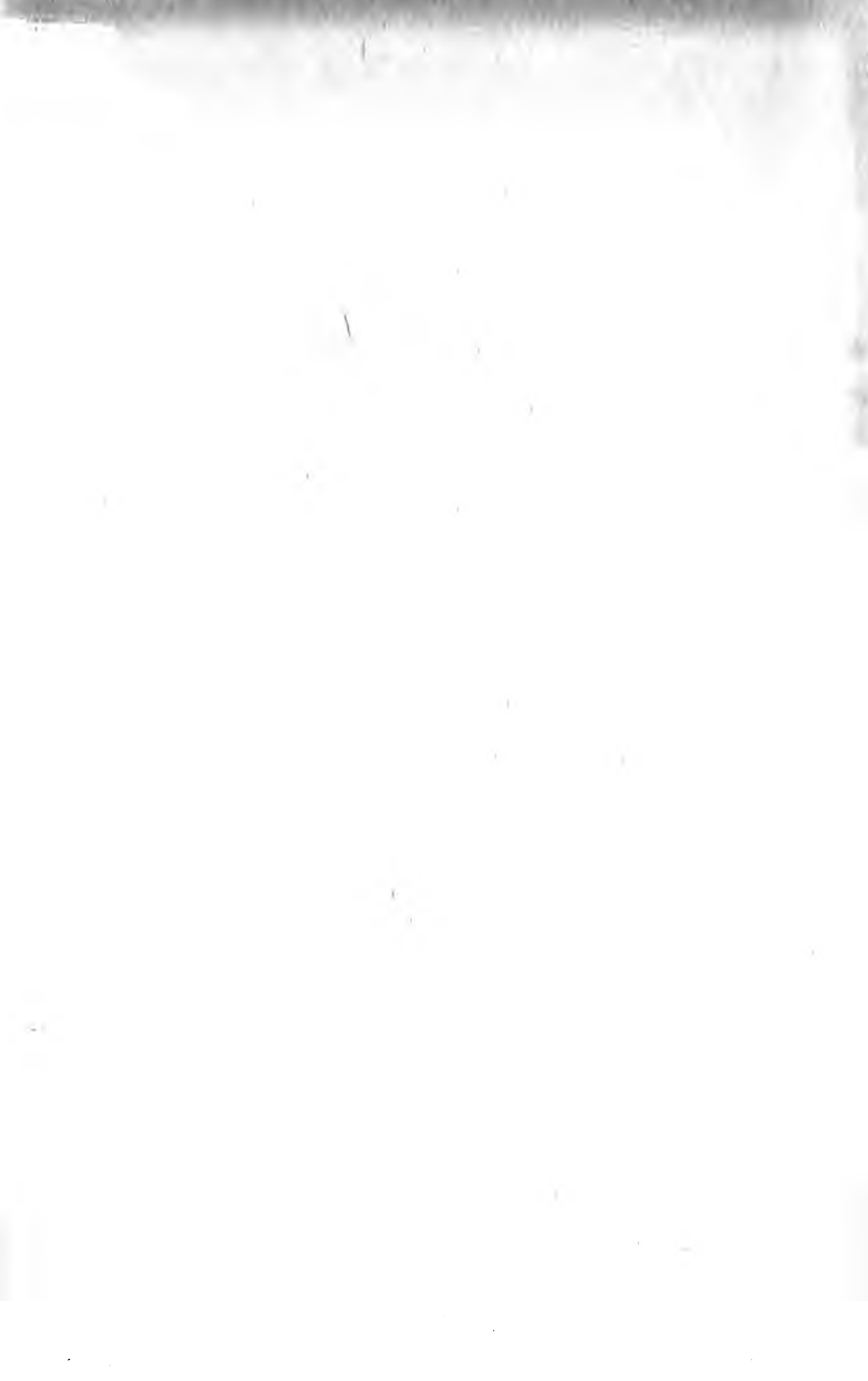


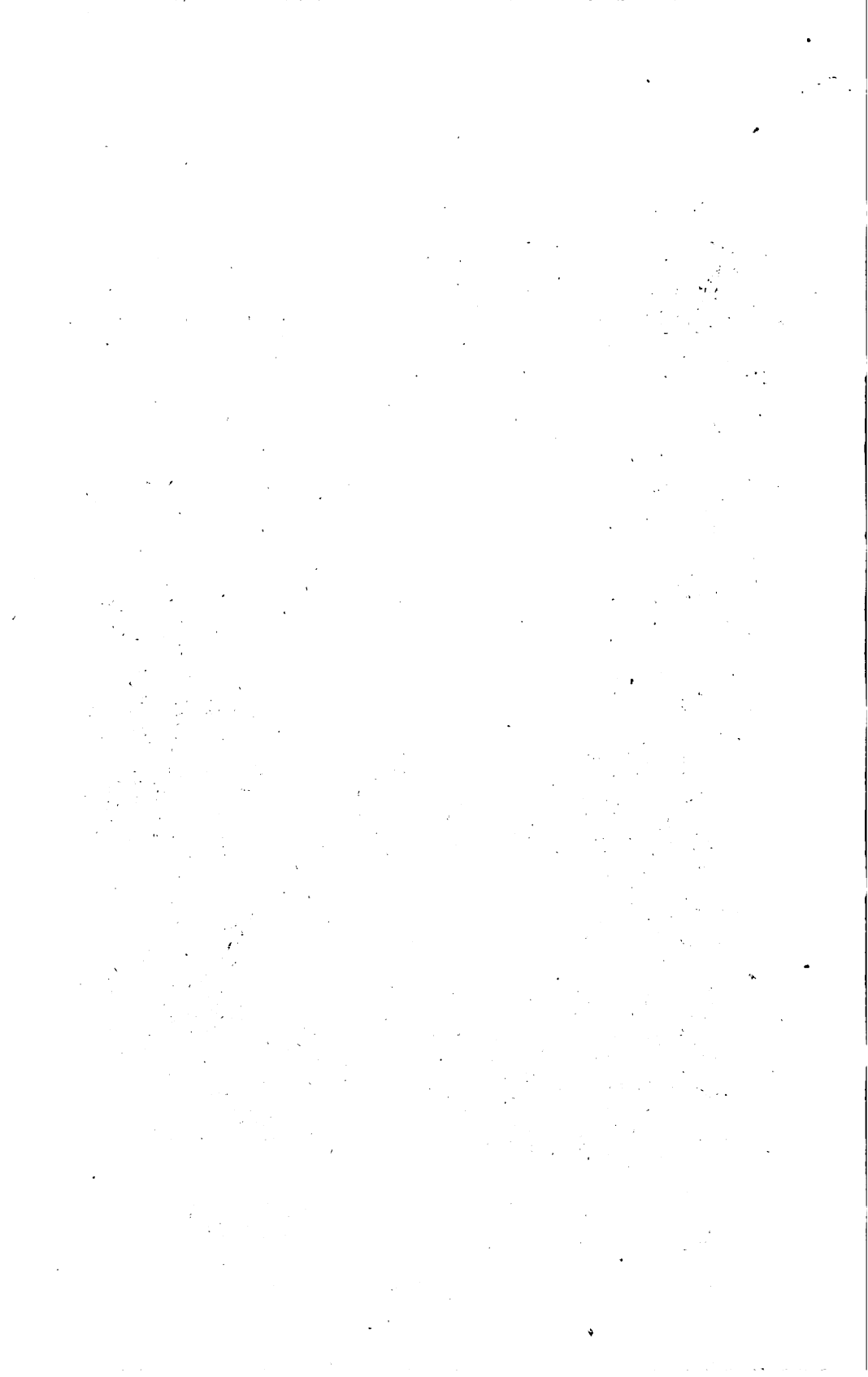






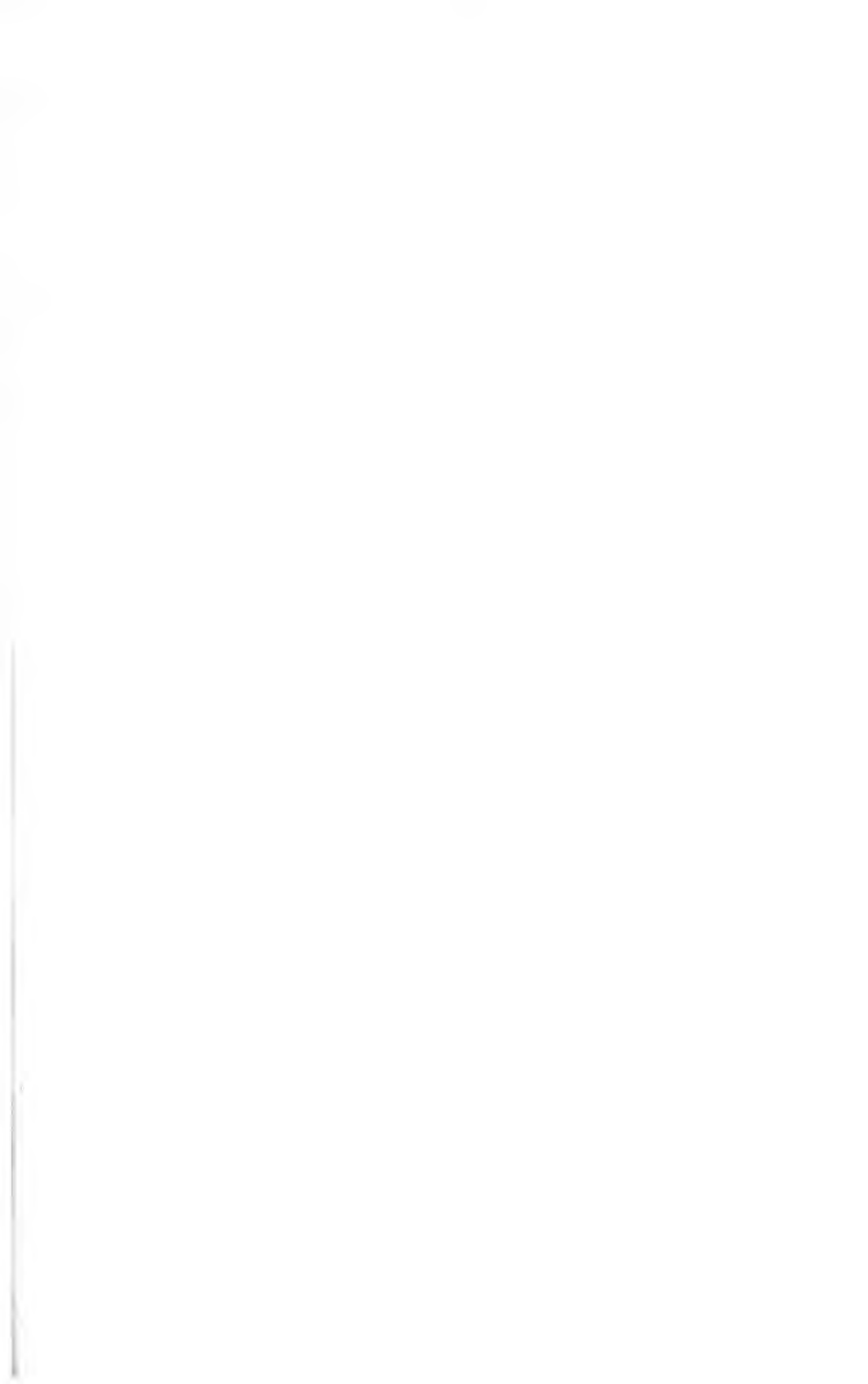


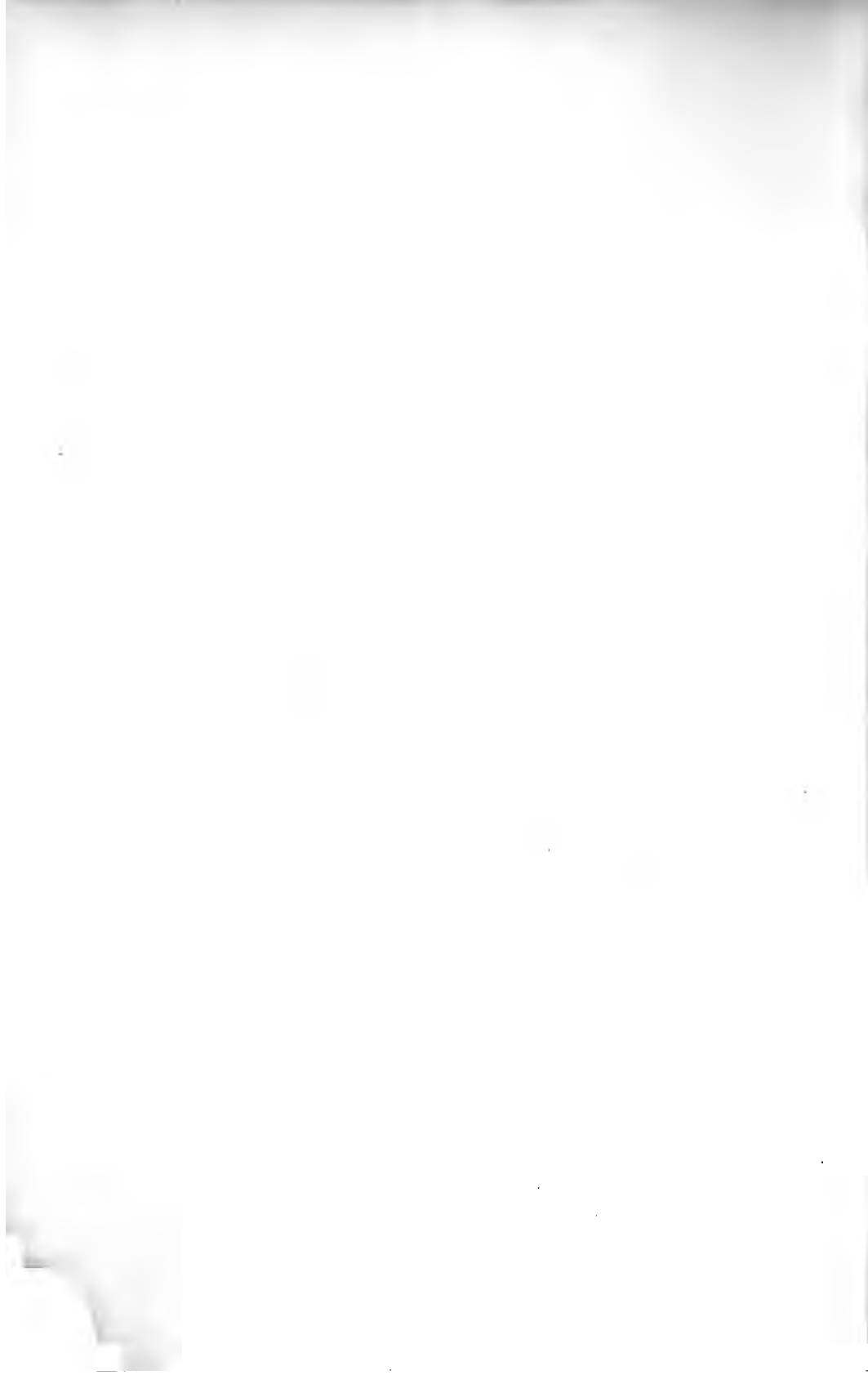






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